

CHERUBIMS.

Vhen Man first transgressed and was driven out from God, God placed *Cherubims*, and a *flaming Sword*, to keep the Way of the Tree of Life: Mark, to keep the Way of the Tree of Life from the Transgressor; for, against him that did transgress, was the *flaming Sword* and the *Cherubims*, which God placed to keep the Way of the Tree of Life; for then man had no right to the Life, but Condemnation; the *Cherubims* and the *flaming Sword* is against him, through which he must come before he comes to Life again. Now *Moses* (who was commanded to do all things according to the Pattern which he saw on the Mount) when he prescribes a way to God, and to the Mercy, even in the first Covenant, he speaks of the *Cherubims*, and describes them to be two, beat out of one piece of Gold, and made of the Mercy-Seat: Now mark, that out of which the *Cherubims* were beat, out of the Mercy-Seat, to overshadow it; and the *Mercy-Seat* is over-shadowed while the *Cherubims* remain (while the Transgression is) and the *Condemnation* to the Transgressor; for that spreads it self over the *Mercy-Seat*, and the *Mercy-Seat* that is not known, nor the *Golden-Pot* where *Manna* is, while Man continues in the Transgression: for the *Seed*, which is the *Seat of Mercy* (was figured forth by the piece of Gold, and the *Mercy-Seat* of Gold, out of which the *Cherubims* were) that lies under, and the *Tabernacle* of the Testimony, or witnessing for God (out of which the Judgment, and the burning which delivers from the Transgression comes) that is not known, and the Way unto the Tree of Life again, is by that which brings out of those things which the *Cherubims* and the *flaming Sword* were against, which remained even through *Moses*; for the Ordinances and Service which he prescribed, could not take away Sin to the purifying the Conscience, for which cause the *Cherubims* over-shadowed the *Mercy-Seat*; for the way was not yet prepared, until *Christ* came: So, though they had Ordinances of Divine Service, and a worldly Sanctuary, and the *Tabernacle* of the Testimony, which was called the *Holiest of all*; yet notwithstanding these things, (which were but shadows of good things to come) the *Mercy-Seat* was over-shadowed, (the *Vail* remained over peoples hearts, and they could not approach near unto God without a Sacrifice for Sin, for fear of Wrath) and they could not see through the *Cherubims* of glory, but perished in that they abode in Sin, and that which the *Cherubims* of glory, and the *flaming Sword* was against, that which the *Law* and the *Condemnation* was against, which keeps them from the Tree of Life: So they being out of the Righteousness and Obedience, they were out of that unto which the *Mercy* is.

Well, but some men may say, *These things were indeed added after Transgression, and spoken of by Moses, but since Christ came, they are taken away, so that we have the Seat of Mercy, and can see it with open face.*

To thee, whosoever thou art that shalt say thus, I give answer; The Apostle, who spake of those things, said, the sum of all is *CHRIST*; and that which was directed by *Moses*, was but the shadow of good things to come, but the Body is *CHRIST*. Now mark, *Christ* says, *I come not to bring Peace on Earth, but a Sword, and a Fire*; and what will I, if it be already kindled? And this is the condemnation, that *LIGHT* is come into the World, *Joh. 3. 19.* So that his coming, is not to destroy the *Law*, but to establish it, and to destroy that which the *Law* is against: Now the *Curse* of the *Law* is taken away by *Christ*, for them that believe; but the *flaming Sword* and the *Cherubims* remain in the *Condemnation*; for the *Cherubims* are two, made of the *Mercy-Seat*, even the *Condemnation* of the *Law* and of the *Gospel*, which remains, and are continued and established by *Christ*, against *Transgression*; and none can have the *Mercy* while they continue in their *Transgression*: Alas for thee, that thinkest these things can be taken away, so long as *Sin* remains; thou canst not see into those things which concern thy *Peace*; for the *Condemnation* and the *Death* will take hold of thee while thou art in thy *sins*, and the *Seed* thou canst not see, which is the true *Seat of Mercy*, and the *Tabernacle of the Testimony* for God, which the *Law* and *Moses* spake of, which is the fulfilling of all those things, and the way to God, and the *Life* which is to be come into, through the condemning and destroying the *sins*, and the *sinful part*; So by the Gift of God, all these things are seen, and read through; which gift is *Light*, which as all come to see, and wait in it, in Obedience to its working against *Sin*, it will make way into the *Holiest of all*, and raise up the *Seed*, which is the *Seat of Mercy*, and the *Tabernacle of Witness* for God (in which the *Life* is, which is the hidden *Manna*, answering to the *Golden Pot*, in which the *Manna* was, and he is the Minister of the Sanctuary, and the true *Tabernacle*, confirmed by a greater thing than *Aarons Rod* which budded, by him that said, *The*

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Lord Swear, and will not Repent, Thou art a Priest for ever, after the Order of Melchizedec; and this is He alone, which God hath chosen for Salvation; who consecrateth a new and living way into the *Holiest of all*; even through his *Blood* by which he sanctifieth even for Him of whom the *Mercy* is, who said, *I will have mercy on whom I will have mercy.* This is that which bringeth through the *Cherubims* and the *flaming Sword*, unto the *Life*, and through its working brings out of the *Transgression*, the cause why the *Judgment* and the *Condemnation* was first set to take hold of Man, and to keep the way of the Tree of Life; which no man can come to feed of, but through the witnessing that to be wrought out, which the *Condemnation* and the *fiery Law* first passed against; for which cause Man was first separated from the *Life*; and being separated, they are changed from the *Garden*, into an *howling Wilderness* and a *Desart*, and a dry and thirsty Land, having *Death* and *Condemnation* passed over them. But the Lord promised the *Wilderness* and the *Islands of the Sea* should be converted, and he would make *Rivers* in the *Wilderness*, and *Pools* in the *Desart*, and the *Wilderness* should become as a fruitful Field, and as the *Garden of God*: But alas for me, I am as one almost amazed, for I look and see that multitudes are not yet come to see themselves changed, from being the *Garden of God* (in which he dwelt) to be a *Wilderness* and as a *howling Desart*, and a dry and thirsty Land, bringing forth nothing but *bryars* and *thorns*, who are rejected, and nigh unto cursing: And how should they seek to be converted unto God? or, how should they seek to know the *Rivers* in the *Desart*, or *Springs* in the *Wilderness*, and themselves to become as a fruitful Field, and to be replenished as the *Garden of God*? for Ignorance hath over-shadowed them, so that they are not yet come to know the *flaming Sword*, and the *Cherubims*, even the *Condemnation* to take hold of them, which is glorious, and worketh for the destruction of Sin: nor to know the gift of God, to work unto *Condemnation*, and unto their purging and cleansing; that the *Seed* which is the *Seat of Mercy* might be raised up, and spring forth as *Rivers*; which *Christ* said, *He that believeth in me, out of his belly shall flow Rivers of Living Waters*; and the *Waters* that I shall give him, shall him as a Well of Water, springing up unto *Eternal Life*: but none come to know this, but they that come to wait in the *Judgment*, and in the *Condemnation* for the Gift of God, that works unto *Judgment* and *Condemnation*.

So long as the *Sin* is given place unto and the *Transgression* liveth in: So, who come to know the gift of God, *CHRIST* the *SEED*, they must wait to feel *Obedience* brought forth, and *Righteousness* lived in, else it will work unto *Condemnation*; and the *flaming Sword*, and the *Cherubims* will remain, which keeps the Transgressor from the Tree of Life: So the way through the *flaming Sword*, the *Cherubims*, the *Condemnation*, is the *Obedience of the Life*, and the *Obedience* will bring through the *Condemnation*, to see the *Seed*, the *Seat of Mercy* raised up, and to behold it with open face; And in this the Tree of Life is, and the Testimony of God, and the pleasant Springs of Life and Virtue: So the *Obedience* and the *Righteousness* being dwelt in, then the Gift of God worketh unto *Life* and *Virtue*, bringing the *Soul* and the *Creature* out of *Sin*, the cause why the *fiery Law* and the *Cherubims* was placed against Man unto *Condemnation*, and brings him through these things, unto *GOD*, the *Life of all*, and to feel him unto *Consolation*.

And now all you that know the Gift of God, wait in it, that you may have unity with it, and unity with the Judgment and Condemnation (which is of it) against Sin, and so ye may be kept out of those things which it condemns, and then the Way will be opened freely to the Tree of Life; and the *Condemnation* which is glorious, that will pass away, and the *Glory of the Life* remain, unto nourishment; which none can feel, but as they dwell in that, which the *Condemnation* cannot take hold upon: So let all wait to have unity with that which condemns the Sin, and every appearance of Evil, that the Gift of God may be retained unto *Life* and *Immortality*, and to the *Mercy* which continues beyond the *Condemnation*, the *Cherubims*, and the *flaming Sword*.

Great and wonderful are thy Works, thou King of Saints, and thy Ways past finding out; Oh the depth of the Wisdom, and the Riches, and the Glory that is in thee! Lord, how do all the world grope like blind men, and have not the knowledge of thee! but thou manifestest thy self to thy Servants, so that Hand is not able to write, nor Tongue to express the multitude of thy Revelations; yet thou fillest thy Children with good things.

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And is to go abroad into the World.

GEO. ROFE.

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